

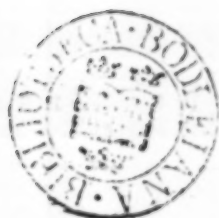
THE
GOOD MANS
GRACE.

OR
HIS STAY IN
ALL DISTRESSE.

BY
R. C. BERNARD.



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1621.



TO
THE RIGHT
WORSHIPFULL
HIS VERY GOOD
*Lady, the Lady SUSANNA
BILLINGSLEY, and to the
Vertuous and Christianly affected
Gentlewoman, Mistris REBECCA
STROWDE, all saving graces,
with dayly increase and practice
thereof vnto the end.*

Madame,

I Cannot but make
account that I am
bound to returne
thanks, where I
finde fauour and
acceptance: acknowledgement is
the least part of my duty. He that
will not confesse a debt, neuer
A 3 means

The Epistle

meanes to pay it : some such there be : And others againe, will ingenuously confesse, but not pay ; not for that they will not, but because they cannot. And inability giueth an acquittance, though the debt be neuer so great : and the greatnesse of a debt, is to be iudged not alwayes in the value of the thing, but after the free disposition of the one, and the little deseruing of any such fauour of the other. Thus is it with me. I haue found your Ladyship my louing friend, and this Vertuous Gentlewoman very Christianly respectiue towards mee : to whom, as also to her second selfe, I acknowledge my selfe deeply ingaged. It is not a hard matter to finde friends, though in these dayes few enow, but

Dedictory.

but to finde a faithfull friend, one that will know a man in aduersity, is not so easie. Complementall are obuiouseuery where: but substantiall friends be rare: a face of fauour is in those, and that onely in prosperity, but the force of loue is onely seene in these; when a friend needeth them, they fayle not, they saynt not. True loue, as Saint *Iohn* speakes, driueth away feare. I am bold to present you both with this little Manual. It is thus little of purpose, that it may be often read ouer, to helpe onely for matter of meditation, to further you in prayer. I beseech you to accept it in lieu of payment, and it shall bind mee to pray for the blessing of our God, still vpon you, to whose gracious guidance

The Epistle, &c.

and protection, I commit you,
and humbly take leaue.

Batcombe, Feb. 27.

Your Ladyships, and yours (my
very good friend) euer
to be commanded,

R I C. B E R N A R D.



THE PREFACE.

IT is a saying of the Psalmist, The foole hath said in his hart, there is no God: this is an Atheisticall foole; and amongst other markes, hee is knowne by this, that this wicked foole calleth not vpon God. He doth not pray, for he cannot pray, is not a gift of nature: but a worke of Grace. Wee know not how to pray as we ought, but as the Spirit helpeth our infirmities, to pray with groanes that cannot be expressed. Iohn taught his Disciples to pray: this Christs Disciples obser-

The Preface.

ued, and also saw their owne want, and therefore desired the Lord to teach them to pray. Whereupon hee gaue them, and in them to vs, a perfect patterne and forme of prayer. After this all our prayers are to be directed. It is then necessary that this short prayer be well understood: for which cause I haue made this short exposition, and drawne out briefly manyfold obseruations, the better to acquaint such as know it not, with the meaning thereof. It will administer sufficient matter for meditation, at all times, and vpon any occasion, to enlarge our thoughts in prayer: the practice wherof is the speciall grace of a Christian. It is the fruit of Faith, so as hee that beleeueth, prayeth; and so excellent a duty is this, as Saint Paul sayth, Pray continually, as if mans life consisted
in

The Preface.

in it. And Christ sayth, Watch, and Pray, It is a meanes of our preservation from euill, and a conseruation of vs in an estate which is good. Woderfull is the effect of prayer. Moses by it makes way thorow the Red sea, ouercame the Amalekites, and obtained pardō for the people. By this, Iosuahad the Sun standing still the space of a day, waiting vpon him in the pursute of his enemies; by this, Hezekiah reuerfed the sentence of death, and had his life prolonged; by this, Peter escaped the hands of Herod; Ionah gate out of the Whales belly. By this, Eliah shut heauen three yeeres; and againe brought raine from heauen. By this Elisha raised one from the dead, & got sight to Gchezi to see vision of Angels. Incredible is the power of prayer; the prayer of faith auaieth much, if
it

The Preface.

it be seruent. Let therefore herein euery good Christian exercise himselfe, and this let him know; that it is a great honour to be admitted into Gods presence, to put vp his requests vnto so high a Maiesty. The due esteeme of prayer, will make vs exercise our selues in prayer: for as wee prize a thing, so we practise, so we employ our selues about it. Therefore little praying argueth, we make little account thereof: but the lesse we esteeme and practise it, the lesse grace wee haue, and the more corruption of heart is in vs. The truth of this is cleared in such as wee see to make no conscience of this duty. But this euill be farre from the faithfull, in whom the gift of prayer is euer found, as a peculiar property of them that shall inherit Glory.

A BRIEFE EXPOSITION
with obseruations vpon the
Lords Prayer.

The Preface.

Our

IN brotherly communion.
By the Grace of adoption.
And sealed by holy vnction.

Father,

Tender in louing.
Carefull in prouiding.
Liberall in bestowing.

Which art in Heaven,

The place of thy Maiesty.
The Throne of thy Glory.
The fulnesse of Felicity.

The first Petition.

Hallowed

In heart be thou feared.
In speech reuerenced.

In

A helpe to the

In our liues honoured.

Be thy Name.

Thy attributes so glorious.

Thy workes so maruelous.

Thy heauenly Word so Gracious.

The second Petition.

Thy Kingdome

Of Power generall.

Of Grace speciall.

Of Glory Celestiall.

Come.

With power to defend vs.

With Grace to conuert vs.

With glory to crowne vs.

The third Petition.

Thy Will

In thy holy Word reuealed.

In workes of prouidence shewed.

In good examples confirmed.

Be

practice of Prayer.

Be done,

In our true beleeuing.

In our Godly liuing.

In our patient suffering.

In Earth

The Wickedes best heritage,

The place of our Pilgrimage.

And here to Heauen our passage.

As it is in Heauen.

By holy Angels most faichfully.

By the blessed Saints most cheerfully.

By all of them there most constantly.

The fourth Petition.

Giue vs this day

By thy prouident hand mercifully.

By the labour of our calling honestly.

By all good meanes prosperously.

Our dayly bread.

Necessary for liues sustentation.

Conuenient for states preservation.

Sufficient for Needies consolation.

The

The Preface.

The first Petition.

And forgive vs
Of thy mercy freely.
In Christ deservedly.
In our hearts assuredly.

Our trespasses,
In nature originally polluted.
In evils wilfully committed.
In duties carelessly omitted.

As we forgive them,
From our hearts most vnfeignedly.
Expressed in words most louingly.
And shewed by deeds most cheerefully.

That trespass against vs,
In heart maliciously.
In tongue slanderously.
By deeds iniuriously.

The sixth Petition.

And lead vs not.
By laying obiects before vs.

In

The Preface.

In the danger so leauing vs.
And by withdrawing grace from vs.

Into temptation,

Satans powerfull suggestion.
Natures wretched corruption.
This present worlds pollution.

But deliuer vs

By thy Diuine inspiration.
By inward sanctification.
By a holy conuersation.

From euill,

Past, by freely remitting.
Present, by powerfull protecting.
Future, by grace preventing.

The conclusion.

For thine is the Kingdome,
Externall, in the Church apparent.
Internall, in the Church militant.
Eternall, in the Church triumphant.

Thy power

Of subduing sinne victoriously.
Of renewing grace continually.

Of.

A helpe to the, &c.

Of bestowing glory eternally.

And thy Glory,

Due from all in liuing to thee.

Seene by thine in dying for thee.

Known by all in iudgement from thee.

For euer,

Before time, without beginnng.

In time, and that without changing.

And after time, without ending.

Amen.

As thou dost say.

So we doe pray.

Lord, say not nay.

Euen so be it,

Amen.



A BRIEFE EX-
POSITION WITH
*observations upon the
Lords Prayer.*

THe prayer consists of
a Preface, of sixe Pe-
titions, and of the
conclusion.

The Preface.

In making a Preface, wee
learne, that preparation is to bee
made before prayer: rashly to
rush into Gods presence be-
commeth not vs, neither is meet
we

A helpe to the

we should doe it to so high a Ma-
iesty.

Our

Thus wee begin, not with *My*,
but *Our Father*: to teach,

1. That God is the common
Father of all the elect.

2. That prayer is to be made in
brotherly loue.

3. That he which prayeth, is to
be one of Christs mysticall Body,
and in the communion of Saints.

Father

This is the Title of Honour, and
the Name importing the greatest
loue ; thus Christ willeth vs to
pray, and thus to call God, Father:
to teach,

1. That prayer is to be made
in

practice of Prayer.

in faith and assurance of mercy.

2. In the Spirit of adoption, as the request of a Child to a Father.

3. In the Name of Christ; because in him he is our Father.

4. In distinct knowledge of the Trinity.

Which art in Heauen.

Here God is said to be, who yet filleth Heauen and earth: to teach,

1. That prayer is to be made with a heauenly mind, without any earthly representation, or any carnall affection.

2. With all reuerence, deuotion, because God is in heauen; not to be rash, to vtter any thing hastily before God. The wise mans reason, *Eccle. 5. 2.*

3. That prayer is to be made
to

A helpe to the

to God alone; for he is the onely Father in Heauen.

4. Therefore not to Saint, Angel, nor to the Virgin *Mary*, because none of these are our Father in Heauen. ¶

5. That Heauen is the true home of all the elect; for there our Father is.

6. That God seeth all things, and doth whatsoeuer hee will; for he is in Heauen, as the Prophet speaketh.

The first petition.

This concerneth Gods Glory, and is therefore in the first place: to teach, that Gods glory chiefly is to be preferred in our desires,
1. Cor. 10. 31.

HAL

practice of Prayer.

Hallowed be thy Name.

In this petition we be taught to desire to acknowledge, ascribe and to procure holinesse, to be giuen to the Lord in those things, by which hee maketh himselfe knowne vnto vs, as by, a Name, that is, his Titles, Attributes, Words and Workes; whence we learne,

1. That God hath made himselfe knowne vnto vs.

2. That holinesse belongeth vnto him.

3. That such things are to be thought of, spoken and done by vs, as his Name may receiue glory.

4. That therefore such things are to be auoyded, as may cause his Name to be blasphemed, and
pol.

A helpe to the

polluted among the wicked.

5. That sorrow should possesse our hearts, to see God dishonoured; for as our desire should be to see his Name glorified: so griefe should arise in vs, to see his Name abused.

The second Petition.

This followeth the former, as the meanes to hallow Gods Name: teaching this, that if hee rule in vs, he shall be honoured of vs.

Thy Kingdome come.

In this we are taught to beg of God, that he would take the rule and reigne of all things, and to shew it according to his power, grace, and glory. Hence we learne
That

practice of Prayer.

1. That God our Father hath a Kingdome.

2. That it is the desire of his children, that this should come, that is, that he should reigne ouer all, and rule all.

3. That it is not in our power to bring men vnder the rule of God, but the Kingdome, that is, the Lords supremacy and dominion commeth from him. It cometh vpon vs, it ariseth not from within vs, or from among vs.

4. That to haue God to rule and reigne, is a mercy to be craved at his hands.

5. That Gods Kingdome doth but in part here come vpon vs, because we desire whilst we liue, that it may come.

The third petition.

This followeth as the manifestation of our subiection to God; teaching, that the doing of Gods will is the euidence of his rule and dominion ouer vs.

Thy will be done

Here we are taught to desire of God, that what his pleasure and will is, may be performed of vs. Hence we learne,

1. That God hath his will, decree and purposes.
2. That this is onely to bee knowne and obserued, and submitted vnto.
3. That wee are to beg of God this his grace to be obedient.
4. That

practice of Prayer.

4. That it is not in vs of our selues to submit to his will.

5. That it is not enough to know the will of God, to haue good desires and hearts, but to be doers of Gods will and to shew forth good workes.

In Earth,

Wheresouer wee dwell, and whatsoeuer wee possesse, and so long as wee here liue on earth, Gods will must be done. Whence we learne,

1. That wheresouer we abide in great or meane families, among Christians or heathē, Gods will is to be our rule, and wee are to resigne our selues to it.

2. That no earthly thing is to withdraw our obedience from

A helpe to the

Gods will.

3. That so long as wee be on earth, his will is to be done of vs.

As it is in Heauen.

The manner of doing Gods will is here set forth: teaching,

1. That God requireth as well the right manner of doing, as the very doing of the deed it selfe.

2. That onely in Heauen, and not on Earth, are patternes of perfection, and of perfect obedience.

3. That in obedience the perfectest examples are to be set before vs for imitation.

4. That we are to strive to perfection, to liue here an heavenly life, the life of Angels, if it were possible.

5. That the doing of Gods
will

practice of Prayer.

will well, is his gift, and not of our selues.

The fourth petition.

The former petitions concerne Gods glory, the rest following the good of our selues; teaching, that Gods glory, his Kingdome and Will are to bee preferred before our owne liues and saluation, in our desires.

Giue vs this day, our dayly bread.

Wee bee here taught to aske earthly blessings of God our Father. Hence we learne,

1. That its lawfull to aske temporall blessings, & bodily meanes of life.

2. That all these things are his

A helpe to the

meere gift and of his goodnesse to vs.

3. That none can get them but as God is pleased to giue them.

4. That therefore enioying them he is to be praised, or wanting of them, we are to learne patience.

5. That present prouision should content vs, and not be troubled with distrustfull cares for the time to come.

6. That our desire is to be moderate and to rest with that which is necessary.

7. That the bread, that is, the meanes which wee liue vpon is to be our owne.

8. That we are euery day to depend on God for these outward things.

9. That

practice of Prayer.

9. That care of prouision is to be had of our brethren, as well as of our selues.

The first petition.

The former petition was for the body, so Christ descendeth to our weakenesse, to let vs begin there first, with the care whereof we be most troubled: this petition is for soules safety: teaching, that with care of bodies welfare, the soules danger should be seene vnto.

And forgine vs our trespasses,

We be here taught to beg of God pardon of sinnes. Out of which we learne,

1. That all and euery one are of-

A helpe to the

fenders against God: for all are to aske forgiuenesse.

2. That we offend, not in one, but in many things: we are to acknowledge not a trespasse, but trespasses.

3. That therefore every mans sanctification is weake to resist sin, and imperfect here.

4. That God onely can and doth forgiue sinnes.

5. That Gods pardon is a free pardon, we get it not by satisfaction, but beg forgiuenesse of his mercy.

6. That all the children of God doe obtaine pardon of their sins, and are assured thereof. Else Christ would not bid them aske pardon, if their sinnes were not pardonable, and to be pardoned, when they

practice of Prayer.

they aske forgiuenesse being truly penitent.

7. That repentance is dayly to be renewed for our dayly slips: for this request must be dayly put vp to God.

8. That wee are to pray that God would forgiue our brethren, as well as our selues.

9. That therefore we are not to prouoke men to sinne, nor make a sport of their sinning.

*As we forgiue them, that trespasse
against us.*

Here is the signe of forgiuenes, by which we may know to whom remission belongeth, and it is for strengthening of our faith, in the assurance of pardon. The words are not a comparison; nor any sam-

pler to God how he should forgiue vs: Nor doe they plead any cause, to moue God, but are as a witnesse from this grace and mercy to others, that God will be mercifull to vs. If we that haue so little mercy yet can forgiue, how much more our Father the God of mercy, yea and mercy it selfe? Hence may we learne,

1. That our forgiuing one another, is not of the sinne, but of the iniury and damage against our owne persons.

2. They that looke for pardon of their owne sinnes from God, are to remit the trespasses done against themselves to their brethren.

3. That the mercifull may assure themselves that they shall obtaine

practice of Prayer.

obtaine mercy.

4. That though men doe trespasse one another; yet are they to forgiue one another.

The sixth petition.

The last petition concerneth the safety of body and soule. The distinct care of the one and of the other, maketh vs care for the good of both together.

And lead vs not into temptation.

This is the petition, ~~it~~ we be taught to desire, as in the last place, Gods aide and assistance against our spirituall enemies, to teach vs,

1. That the Godly are here subiect to temptations. They may
not

A helpe to the

not thinke to liue securely.

2. That no temptation can or doth befall vs, without the will and guidance of God.

3. That God will not suffer vs to be tempted aboue our power; seeing he willeth vs to pray thus vnto him.

4. That it is in Gods power, and not in vs to preuent temptations.

5. That we should tender our brethren in their spirituall temptations.

6. That therefore wee should not be tempters our selues, to draw them to euill.

But deliuer vs from euill.

This is as the explanation, shewing how farre we desire not
to

practice of Prayer.

to be led into temptation, to wit,
so farre, as wee bee not left in the
danger and destruction thereof.

Whence we learne,

1. That wee are not to pray
simply not to be tempted at all,
but respectiue as it may be euill
and sinfull to vs.

2. That euill is the thing wee
are to desire to be freed from.

3. That it is not in mans power
to free himselfe from euill in time
of temptation.

4. That God onely can and will
free his from euill: for what we are
willed to aske, that we may looke
to obtaine of God.

5. That wee are to pray for our
brethren that euill seaze not vpon
them, that they be not overcome
in temptation.

The.

The conclusion.

Which is in part a reason why we aske all these of God, partly a confirmation of our faith, with an acknowledgement of the things herein, which is a praying of God : which teacheth vs, that our requests should be grounded vpon good reasons, and such as God affordeth vs. And in that the conclusion followeth the sixe petitions, we learne that these containe all things needfull to be asked of God, either for his glory, or our safety ; else would Christ haue added more.

For

practice of Prayer.

*For thine is Kingdome, power and
glory for euer.*

Wee are taught here what to
make the grounds of our requests,
and what to ascribe vnto God.

Whence we learne,

1. That soueraginty, power and
glory, belong onely to God, and
to him to be ascribed.

2. That these three, with the
consideration of the eternity ther-
of, are strong confirmations of
our faith in prayer.

3. That Gods Kingdome, pow-
er and glory are endlesse.

4. That praises as well as pray-
er are our duty to God.

Amen.

It is an allegation or wish,
and

A helpe to the, &c.

and an earnest longing to haue what we pray for. And hence note two things,

1. That the desire is to be inflamed after those things which we beg of God. So must we be feruent in prayer.

2. That we are to be perswaded, that what we aske, according to this holy forme of prayer, wee shall obtaine.

Honour and glory, and power, and prayses, and dominion ouer all, be ascribed to God our Father, in Christ Iesus, by the operation of the Spirit now and euer Amen.

A PRAYER FOR A Family at all times.

 Blessed Lord God, and *Our Father which art in Heauen*, thou that lovingly tendrest the welfare of thy people, carefully providing for them, and liberally bestowing thy blessings vpon them, we thy poore children by adoption in Christ Iesus, assured hereof by thy holy Spirit, doe, in the brotherly fellowship of loue, with the rest of thy Saints, most humbly sue vnto thy Diuine Maiesty, for thy heavenly grace; that wee may serue thee. *Hallowed (O Father) be thy Name*; let such feare and reuerence possesse our hearts, that by our words and workes, we may set forth thy praise and glory, according as thou hast and doest make

A Prayer.

make thy self known to vs in thy Word
and in thy Workes. We know (O Fa-
ther) that wee owe this duty vnto thee,
for our election, for our naturall being,
for our heavenly vocation, for our iusti-
fication, sanctification and our happy
preseruation both bodily and ghostly:
but we are not of our selues able to glo-
rifie thy Name by well-doing, but as
thou thy selfe shalt inable vs therevnto:
for it is thou (O Father and Author of
all goodnesse) that workest in vs both
the will and the deed. Let therefore,
Thy Kingdome come, send forth thy
Word to teach vs, thy Spirit to conuert
vs more & more; subdue the kingdome
of sin & Satan, & do thou take the rule
and gouernment ouer vs into thy owne
hands; and by thy power so defend vs,
and by thy especiall grace make vs such
faithfull, such loyall subiects to thee
alwayes and in all things, in this King-
dome of Grace, that at the length of thy
Fatherly mercy, we might attaine to the
Kingdome of Glory.

And

A Prayer.

And because our hearts be deceitfull through too much ignorance, self-loue, and hidden hypocrisie, that we may be thereby easily deceiued, in liuing onely in an outward bare profession of thy Name, and onely in an outward formall worship and seruice to thy Maiesty, giue grace (O heauenly Father) that by *vs thy Will may be done in earth, as it is in Heauen.* Make vs in this our pilgrimage, while we here liue from home, mingled among Aliens and strangers from the life of God, so faithfull in beleeuing, so conscionable in liuing, so patient in suffering for wel-doing, as hereby our hearts by thy Spirit may ascertain vs that wee be truely the children of regeneration and grace. Worke in vs this good worke, that wee may wholly renounce our owne wills, dye to our selues and to the world, submit to thee, and to thy will in euery condition, and say, It is the Lord, let him doe what seemeth him good. What thou com-
man-

A Prayer.

mandest, that put into our hearts to praise, and whom we see to be examples of well-doing before vs, giue vs grace to follow them, and to strue euen to imitate the holy Angels of heauen in doing thy will, readily without lingering, cheerefully without murmuring, faithfully without adding or diminishing, sincerely without sinister respect, and constantly without wauering, and neuer bee weary of welldoing. What though we haue crosses and many discontentments, yet let it neuer repent vs, that wee haue repented, denyed our selues, and renounced the world to follow thee, euen in the straight way which leadeth to life and immortality in the end.

And now (O Lord) for that we liue in these decaying Tabernacles, in these bodies of clay, needing dayly sustentation, wee beseech thee *giue vs this day our dayly bread*; of thy goodnesse, put forth thy liberall hand towards vs, in
granting

A Prayer.

granting vs what is necessary for life, and conuenient for our present estate and calling, in which wee liue. Afford vs health and peace, if it be thy will, and such abilities of body and minde, as may inable vs to walke painfully in our vocations. Blesse the diligent labour of our hands, and so guide vs, that our gettings may be in iustice and honesty, our keeping in commendable frugality, and our expending in wisdom and charity. If we haue but little, let it content vs; if much, make vs thankfull and mercifull. And whatsoeuer we possesse of these outward things, Lord, grant that with a good conscience we may enioy them, and make a good vse of them, that they may be blessed to vs and ours. And if it please thee to trie vs in any losse, let not our inward peace be troubled, nor our hearts fret, or be any way disquieted therewith; but say contentedly. The Lord giueth, and the Lord taketh away, blessed bee his Name for
euer.

A Prayer.

eu^{er}. We know (ô Almighty Lord God) that thy hand is not shortned, thy goodnes is not lessened, nor the fountaine of thy mercies drawne dry, but that thou canst giue vs all these things, and whatsoever wee stand in need of in a most plentifull manner: but alas^{se}, alas^{se}, we looking vpon our vnworthinesse, and our wretchednesse, doe acknowledge that wee haue many wayes sinned against thee, of ignorance, of knowledge, of infirmity, and sometimes wilfully: we are borne in sin, we haue broken forth into trespasses against thee. Oh how do we dayly commit one euill or another, in thought, word, & deed against thee, and against our brethren! Oh how vsuall a thing is it with vs to omit our duties to thee and our neighbours, and neuer to be grieued at it! What other thing therefore may wee looke for at thy hands, than thy deserued wrath? But (O our Father, the God of mercy, that art infinite in goodnesse, and takest

A Prayer.

keest no pleasure in the death of a sinner, we humbly beseech thee to be mercifull vnto vs, *to forgine vs our trespasses, as we forgine them that trespassed against vs.* Wee that be by corruption of nature mercilesse, through thy loue powdered into our hearts, do freely forgine our brethren their offences and iniuries done vnto vs; we therefore trust that thou being our Father, a mercifull God, yea mercy it selfe, wilt freely remit our sins, and neuer lay them vnto our charge in this life, nor in the life to come. Wee beg this forgivenes at thy hands for Iesus sake our Sauour, in whom thou art well pleased. He is our atonement accept him for vs, by his death hee hath payd our debt, thy iustice therefore is satisfied, of thy mercy be reconciled vnto vs. And hereof (good Father) perswade vs by thy good Spirit that wee may be comforted against despaire; and that the dread of thy wrath doe not interrupt our prayers, nor breake off our
dayly

A Prayer.

dayly accesse vnto the throne of Grace.
Be fauourable, and not fearefull vnto vs
thy children and seruants; for wee are
sorry for our offences; the remembrance
of them is grieuous vnto vs, & we doe
desire more carefully hereafter to please
thee, and euer to walke before thee, as it
becommeth thy Saints. But (o Lord our
God, thou that beholdest al things) dost
know y we are very weak of our selues,
and are compassed about with enemies;
our nature is corrupted, and playeth the
Traytor; the whole world lyeth polluted
in wickednes, & Satan seeketh rest-
lessly whom he may deuoure; we cannot
preuent temptations; wee cannot free
our selues from the euils thereof. And
therefore (Holy Father) tender vs in
mercy, haue compassion vpon vs, and
*lead vs not into temptation, but deliuer vs
from euill.* Hold vs vp by diuine inspi-
ration against Satans suggestion: by sit-
ward sanctification against natures cor-
ruption, and by a holy conuersation
against

A Prayer.

against the worlds pollution, that although we be tempted, we may not be overcome, and though through infirmity we fall, yet helpe thou to raise vs vp againe. O thou God of strength and power, goe before vs we pray thee, and enter into this spirituall battell with vs; in danger leaue vs not, and doe not withdraw thy good grace from vs. And if in the multitude of thy mercies thou wilt be pleased to pardon what is past, to watch ouer vs for the time present, and to preuent vs by thy grace for the time to come, we will acknowledge, as thy due praises, from most thankfull harts, that *thine is Kingdome, power, and glory for euer. Amen.*

Let thy Almighty hand be with vs in our defence against the Diuell, the world and the flesh. Thy tender mercy in Iesus Christ saue vs: and let not our sins be a wall of separation betweene thee and vs. Thy true and holy Word instruct vs, and giue vs grace to cast off

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A Prayer.

al vaine inuentions of man, superstition, wil-worship and idolatry. Thy gracious Spirit comfort vs, by the sweet promises of the Gospell, and free pardon in Christ, and not by the idle conceit of our owne merits and workes of satisfaction, wee being altogether thy vnprofitable seruants. Thy holy Angels pitch their Tents about vs, and about all belonging to vs, that we may be preserved both in body and soule, from all perils and dangers of this present life, through our onely Lord and Sauour Iesus Christ. To whom with thee (O Father) and that blessed Spirit, be all Honour, Glory, Praise, Maiesty, and Dominion for al thy blessings and mercies towards vs, and towards thy whole Church, henceforth and for euermore. Amen.



AN ADMONITORY

Conclusion.

2. Tim. 2. 19.

Et every one that nameth the
Name of Christ, depart from
iniquity. God will not
heare such as come in their sinnes,
Esay. 1. Such as despise the Word
of reproofe, and will not be reformed,
Pro. 1. 24, 25, 28. Therefore
if we looke that God should heare
our prayers, let vs vnfeignedly re-

An admonitory

Pent of sinne, and depart from iniquity.

First, from *Atheisme*, which is the denying of a God, either secretly or openly.

We depart from this iniquity, when we renounce *Atheisme*, and doe know, and acknowledge that there is a God. *They that come to God, must beleue that he is, and that he is a rewarder of them that diligently seeke him, Heb. 11. 6.*

The second is *Gentilisme*, which is the acknowledging of many false gods, and the taking of them for God, which are no gods.

We depart from this iniquity, when we protest against *Gentilisme*, and do know & acknowledge but onely one God, and the same also the true and euerliuing God.

The

Conclusion.

The third is *Turcisme*, which is the profession of one God, euen that God which made Heauen and Earth, but not as he hath manifested himselfe in his Word, nor acknowledging God in Christ.

We depart from this iniquity, when we detest this *Turcisme*, and when wee know and acknowledge God in Christ reconcyling the world, the Trinity in vnity, and the vnity in Trinity, as he hath made himselfe manifest vnto vs in his holy Word.

The fourth is *Iudaisme*, which is the seruing of the true God, after the ceremoniall law of *Moses*, reiecting Christ the true *Messiah* already come, and vainely expecting another to come.

We depart from this iniquity,

An admonitory

when we disclaim saluation by the law, and doe know and acknowledge Iesus Christ to be the true *Messiah*, by whom we looke to be saued, seruing God in spirit and truth, according to the doctrine of the Gospell.

The first is *Will-worship*, which is (vnder what shew and pretence soeuer) a volũtary worshipping of God, in and by such meanes, as man inuenteth, either against or without the warrant of Gods own reuealed will, in his written Word.

We depart from this iniquity, when wee forsake our owne wisdom and wills in his worship, and doe know, and acknowledge how, wherein, and after what manner God hath commanded himselfe to be worshipped, & then do
strict.

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strictly obserue the same.

The sixth is *Herésie*, which is an obstinate maintaining of any error, to the ouerthrowing of any fundamentall point of our Christian profession.

We depart from this iniquity, when wee willingly disclaime our errors, when they be made knowne to vs; and when we know and readily acknowledge the verity and truths of God, according to our measure of knowledge giuen vnto vs.

The seuenth is *Schisme*, which is an vncharitable diuision, and an vnlawfull separation from the true Church of Christ, or any true member of the same, forsaking the fellowship of the Saints wilfully in a factiousnesse of spirit making

An admonitory

vnlawfull assemblies within and among themselues.

We depart from this iniquity, when wee condemne such an vnchristian diuision, and doe know and acknowledge the true congregations of Gods people, abyding with them, keeping among you the vnity of the spirit, in the bond of peace.

The eighth is *Prophanenesse*, which is to liue vnworthy the holy profession of a Christian, after the liberty of the flesh; not respecting religion for the pleasures, the profits, and honours of this present euill world; but in comparison of these, valewing nothing of religion, being the children of *Belial*, children of disobedience, and wrath. By whom Christianity
is

Conclusion.

is stained, and God himselfe greatly dishonoured.

We depart from this iniquity, when we deny our selues, flie from the company of such, hauing no fellowship with the vnfruitfull workes of darkenesse, but repro- uing them rather, and endeuoring to liue godly, righteously and soberly in this present world, being zealous of good workes.

The ninth is *Hypocrisie*, which is the shadow onely of piety, and shew of wel-doing before men, without any power or conscience of religion before God in the heart, seruing the times, and making profession of religion for ad- uantage.

We depart from this iniquity, when we hate this sinne, and doe

An admonitory

take dayly an examination of our hearts by a well informed iudgement, setting our selues before God, and making conscience the Iudge of all our doings, so as wee dare appeale to the Alseeing God of Heauen, concerning our vprightnesse in that which outwardly we make shew of.

The tenth is *Papisme*, which is mans superstitious inuention, a counterfet Christianity, vnchristianly Iudaizing, and wickedly imitating the heathenish idolaters, teaching old heresies, and the professors thereof practising, by Machiauellian policies, all deceit, trechery, treason, and mercilesse cruelties to vphold the same.

We depart from this iniquity of the bottonlesse pit, when wee
dis-

Conclusion.

disclaime that Antichrist of Rome as the Head, & y^e Romish Church, as now it stands, as the whore of Babylon, and being come out from her, shall zealously vphold and maintaine this truth, and faith which wee now stand in, vnto the end, which God grant. Amen.

Thus we see these ten heads of iniquity (to which may be referred all other sinnes) which wee must depart from, and all the particular branches thereof, if we euer draw neere vnto God, with hope to be heard of him; for he is a God that hateth wickednesse: and if in our hearts wee delight in it, the Lord (as the Psalmist speaketh) will not regard vs. And therefore vwhen vve come before our C^h let it be in vnfained repenta

An admonitory, &c.

faith and assurance of Gods mer-
cie, to be accepted in Christ Iesus,
in vvhom our God is euer vvell
pleased: to vvhom be Glory
and Prayse for euer-
more. Amen.

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FINIS.

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